79480.

A Short

HISTORY

OF THE

ANABAPTISTS

Of High and Low

GERMANY.

Tantùm Relligio potuit ſuadere malorum.

LONDON,
Printed by *Robert Auſtin.* 1647.

To the Readers.

Readers, This Treatiſe is a ſtreame made up of ſeverall ſprings; If you will ſee the fountains, Read Sleydan *in the firſt and tenth books,* Johannes Hereſbachius, Antonius Sorvinus, *and* Lambertus Hortenſius; *who have written treatiſes of that ſubject: the laſt being exact about the troubles of the Low-countries, as* John Gaſtio *is for thoſe of Suitzerland.* Guy de Bres *hath ſpent a great deal of good labour, in deſcribing and confuting that Sect: And ſo hath* Bullinger, *who hath written their Hiſtory, and confuted their Doctrine. I leave out* Miſſoreius, *who being a Jeſuite, ſeeketh to diſgrace the Proteſtants with the tenets and actions of the* Anabaptiſts. *Many worthy Divines have written againſt their hereſies: The chiefeſt are* Luther, Melanchton, Calvin, Oecolampadius, Bullinger, Lauaterus *and* Urſinus.

A Short Hiſtory of the ANABAPTISTS.

Chap. I.

The diſpoſition of the people that embraced Anabaptiſme: The Reformed Religion cleared from any ſociety with it.

AS in a hot Summer day, many times there riſeth a great miſt with the Sunne-riſing, the like comes to paſſe at the riſing of the Sun of Righteouſneſſe. Since the daies of the Apoſtles, that Sunne never ſhone with more brightneſſe and vigour than in *Luther's* beginnings; but it ſeemeth that this very ſtrength of the Sun-ſhine of the truth which diſpelled the darke night of Popery, raiſed the foule miſt of *Anabaptiſme*; which ſiniſter effect muſt not be aſcribed to the nature of the Truth, but to the indiſpoſition of the ſeverall ſubjects not capable to receive it; for where the Goſpell meeteth with the ornament of a meek and quiet ſpirit (which yet is the worke of Grace, not Nature) it firſt enlightneth the underſtanding, and then ſweetly perſwadeth the will and warmeth the affections; but meeting with weake and turbulent natures, whoſe judgement is all paſſion, it fils

them with a wild zeale, and that precious liquor turns into vinegar being powred into such uncleane vessels.

This was seene in the common people of *Germany*, *Low-countries* and *Suitzerland*, whose soules were as course as their condition; for no sooner had *Luther* and *Zuinglius* began to preach the true reformed *Gospell*, but the people made to themselves a new *Gospell* of licentiousnesse and rebellion, which produced such furious effects, that it was like to have strangled the true Gospell in its cradle: And it seemed that God, angry at the wilfull blindnesse of the world that loved darkenesse better than light, had prepared a worme to strike that Gourd the next day after her sudden happy rising.

But God would not suffer the good to be overcome with evill, but overcame the evill with good; for Anabaptisme lasted not in his strength above ten years, and ever since hath beene onely buzzing in obscure corners, like a waspe that hath lost its sting. Whereas the true Reformed Religion, notwithstamding the many persecutions of the world and all the craft of Satan, seemeth to get life by her wounds, and hath given to the *Romish* beast that deadly blow, of which (I trust in God) she shall bleed till she dye, *hæret lateri lethalis arundo*. Well done, great Dr. Profundo!

See Page 48.

But because the Papists shall not ascribe (as they use to do) those factions and rebellions to the Reformation, it will be requisite to observe what were the dispositions of the commons of High and Low *Germany*, a little before *Luther* began to oppose the Pope.

Trithemius Abbas Vspergensis, in his Chronicle of the yeare 1503. relateth, that in that year arose a great sedition of Peasants about *Bruxelles*, which he calleth *Liga Sotularia*; They were sworne to these Articles,

To

To ſhake off the yoke of all Higher Powers, and get liberty by force of Armes like the *Suitzers*; To pull down all Magiſtrates, and kill all that ſhould ſtand againſt them; To ſeize on the City of *Bruxels*, and invade the Marquiſat of *Baden*; To ſeize on all the revenues of Monaſteries, Churches and Clergy-men; To ſtay no where above 24. houres, but go forward ſtill, till they had brought many Countries to their ſociety; To pay no more tythes, nor Lords rents, nor tributes: Whoſoever was received into that League, was to ſay five times a day on his knees a *Pater* and an *Ave*, for the good ſucceſſe of their enterpriſe; and their word of cogniſance was the *Virgin Mary* and Saint *John* the Evangeliſt. But that League went but a little way, being timely ſtopt, and the Authors put to death by *Maximilian* their Prince. Compare theſe Articles with thoſe of the *Anabaptiſts* 30. yeares after in the ſame Country, you ſhall find them the ſame, and both varniſhed over with Religion: All the difference was that the *Sotularians* kept in their old hereſie, and the Anabaptiſts broached a new one: I hope the Papiſts will not impute that ſedition to the Reformation, no more than the inraged rebellions of the *Gantois* againſt their Soveraignes, for both were rank Papiſts: The true cauſe then muſt be aſcribed to the mutinous humour of that Nation, which afterwards was made worſe by the cruell domination of the *Spaniard*, ſo that when Reformation came, and ſhooke off the yoke of Popery, the diſcontented commons tooke occaſion (by wreſting and corrupting the holy Doctrine) to ſhake off the yoke of their hard maſters, and turned the ſpirituall liberty of the Goſpell, into carnall licentiouſneſſe.

The like reaſon muſt be given for the *Anabaptiſtical* com-

commotions in High *Germany*, for in *Luther's* time and before the lower sort of people were extreamely oppreſt by the Princes, Noblemen, and Gentlemen of the Empire, which made *Luther* to write about it to all the Princes, *Anno* 1525. to dehort them from their infinite exactions, and exhort them for Gods ſake and for their own peace and ſafety, to uſe their ſubjects & tenants like men, not like beaſts made for the yoke and the ſlaughter; If *Anabaptiſme*, being a doctrin of licentiouſneſſe and libertinage, was readily imbraced by a multitude that groned under a miſerable bondage, none needs to wonder.

As for the *Suitzers*, their popular State, together with the contagion of the neighboring *Germany*, made way for that popular doctrine: 200 years before they had killed or ejected all their Nobility, by whom they were heavily oppreſt: And now the lower ſort of people being bred in an ancient hatred againſt Superiors, embraced that doctrine greedily, which armed the commons againſt their Magiſtrates.

It was in the yeare 1315.

But it muſt be acknowledged to the praiſe of that State that the Eccleſiaſticall and Politicall body oppoſed *Anabaptiſme* with great vertue and vigor, and ſo juſtified to the world that they were as great enemies to confuſion as their forefathers had bin to oppreſſion.

To cleare the Reformed Religion from that wicked imputation, that it gave countenance to theſe rebellions and new doctrines, the *Anabaptiſts* will ſerve, for they hated *Luther* worſe than the Pope, and troubled the Evangeliques more than the Papiſts; And when they would inſinuate themſelves into the Reformed States, with a ſeeming familiarity, they had but rough entertainment among them, *Familiaris accipere haud familiariter*. What conferences paſt between them and what

what paines the Reformed tooke to confute them, the lasting Monuments will shew, which are extant in the writings of *Luther*, *Calvin*, *Melancthon*, *Zuinglius*, *Oecolampadius*, *Lavaterus*, *Bullinger*, *Vrsinus* and *Gastio*.

Chap. II.

The first occasions and seeds of Anabaptisme, *The insurrection of* Muncer, *and* Phifer.

IN the yeare 1521 *Luther* being proscribed by *Charles* the 5, Emperour, was secretly conveyed away out of *Wittemberg*, by *Frederick* Duke of *Saxony*. In his absence *Andreas Carolostadius* one of the Ministers of *Wittemberg*, began to preach some new doctrines of his own, and being a passionate man, stirred the people to pull downe Images out of Churches in a tumultuous manner. *Luther* for that cheife reason being called to *Wittemberg* again by his friends, condemned the proceedings of *Carolostadius*, saying, That although himselfe hated Images and wisht them abolished, yet it ought to have beene done orderly, removing them first out of the minds of the people, and teaching them that by Faith onely we please God, and that Images are of no use in Religion: That the Consciences being thus informed and setled, Images would fall downe of themselves: Also that when Images should be removed, he would have it done by the Magistrate, not by a popular sedition, holding it a matter of dangerous consequence to set the people on worke about any publique action, which should be done by the hand of Authority.

About the same time a new Sect was springing in *Saxony*, of some fanaticall people, boasting that they talked with God, and God with them, who commanded them to kill all

the wicked and make a new World, wherein the innocent and godly should live and raigne alone; of which opinion *Carolastadius* was either the authour or the abettour: And when he could not get that doctrine received at *Wittemberg*, where *Luther* was too strong for him, he left *Wittemberg* and resorted to these new brethren.

It is hard to say whether *Carolostadius* or one *Nicholas Stock*, was the first founder of *Anabaptisme*. *Melanchton* saith that *Nicholas Stock* was he that began. He would say, that God spake to him by an Angell, and revealed him his will in dreames, promising him the place of the Angell *Gabriel*, and the Empire of the World. He taught that the Saints must raigne in the World, and that he must be their leader, to kill all the Kings and Princes of the World, and repurge the Church: He tooke upon him to have the gift of discerning the Spirits, and know the Elect; he made holinesse to consist in speaking little, and living homely and sordidly.

In that man's schoole was *Thomas Muncer* bred, who amplified much his Masters doctrine. He began to preach at *Alset* a City in the borders of *Thuringia*, belonging to the Elector of *Saxony*, teaching that the burden of the Pope was too heavy, and that of *Luther* too light; that his consorts must have a new Baptisme; That Christians must be of an austere countenance; speake little and weare long beards; This he calls the crosse and the mortification of the flesh. Also that they ought to retire into desarts or private places, there to think of God & aske him signes, whether he think of them, & whether they be in the right Religion: He ascribed much into dreames, saying that God declareth his will that way, and prayfed openly in his Sermons such as had dreamed a dreame that bore some explication.

Anno 1525. In that City of *Alset* he began first to make a confederacy administring an Oath and taking the names of all them that promised to assist him in his designe of killing all the ungod-

ly Princes and Magistrates, and erecting new ones in their places. So long as he was content to preach of dreames and the like matters of lesse consequence, *Frederick* Elector of *Saxony* bore with him, but when he began to preach sedition, hee banished him out of his dominions: And hee having lyen hid some months, came to *Nurenberg*, and being driven thence also, came to *Mulhus*, a towne of *Thuringia*, where many of his old Disciples when he was at *Alstet*, resorted to him again.

Luther hearing of this, writes to the Magistrates and Senat of the Town, that they should not harbour *Muncer*, as they loved their own safety, describing withall the mans doctrin and conditions, and exhorting them to aske *Muncer* who had given him authority to preach, and if hee could not shew his ordinary calling, that then they should eject him. The Senate of *Mulhus* needed not many perswasions, for they liked not that new ghest: But *Muncer* was too quick for them, for he so wrought upon the people in a short time, that they put down the Magistrats and set others in their place of their own faction. Not long after they drave the Fryars away, and seized on their houses, of which the best was given to *Muncer*, who bore himselfe no more as a meere Preacher, but as a Senator; for he judged of all things out of the Bible and Divine revelations, and whatsoever he determined was received as an Oracle; especially when hee preached that all goods must be common, and all men free and of equall dignity: An acceptable doctrin in those parts where the Nobility and Gentry used their Tenants and Vassals like slaves, and oppresst them with multitude of impositions and services. No wonder if that new Gospel wonne the meanest sort, who presently left working, and what they wanted they tooke by open force from them that had it.

At the same time in *Suevia*, and *Franconia*, 40000 boores and tradesmen rose up in armes, killed and ransacked great

part of the Nobles, tooke, pillaged and burnt many Forts and Castles, overthrowing all in their way like a sudden inundation; for when the banks of Authority are once beaten down, nothing can stop the popular fury, till they loose themselves in their owne confusion.

Muncer then thought it was time for him to do the like, he layeth up abundance of ammunition, maketh his Magazin in the Covenant of *Franciscans*, casteth artillery, raiseth a numerous multitude of men, the meane People leaving their loome and their plough, to turn venturers in this holy war.

His chiefe associate was *Phifer*, one that gave much credence to dreames and night visions, and among other Visions, would say, that he had seen in his dreame a great company of Rats in a stable, and had driven them all away; Which he interpreted as a command from God to take armes and dispossesse al the Nobility and Gentry: This *Phifer* was the stouter of the two, for although *Muncer* was vehement in his Sermons to the people, yet he would not try the hazard of a battell, till all the neighbouring Countryes were joyned with him; To which end he sent diverse letters to the diggers of mynes, of which the County of *Mansfeld* is full, exhorting them seriously to fall upon their Princes and cut them off, that so his party in *Franconia*, which looked but for his call, might have a free passage into *Thuringia*; But *Phifer* impatient of delayes, rusheth into the Countrey of *Isfeld*, pillageth Castles and Churches, destroyeth many of the Nobles, bringeth some of them bound, and returneth with a great booty; Which successe raised the mindes of the boores, and caused another defection in the County of *Mansfeld*. So *Muncer* hoping that the rebellion was universall, taketh his journey from *Mulhus*, and is presently supplyed with a company of *Frankhusians*.

But before this snow-ball could grow by rolling, the Count of *Mansfeld* stopt its course, for having raised in haste

some Companies of Horse, he fals upon *Muncer*, and killeth two hundred of his men, at which the rude unexperienced boores were so terrified that they all fled away to *Frankhus*, there to expect a greater supply, though they were men enough, but (as it seemes) Souldiers few or none. This onely skirmish broke the edge of their fury, and gave time to *John* Elector of *Saxony* (newly come to that dignity, by the death of his brother, *Frederick*) and his unkle *George* of *Saxony*, *Philip* Lantgrave of *Hesse*, and *Henry* Duke of *Brunswick*, to raise fifteen hundred Horse and a few companies of Infantery.

The boores were pitched upon a hill by *Frankhus* pretty well intrenched within their owne carts, but very ill armed, and worse Disciplined. The Princes, though slenderly attended, contemned, and pitied together that rude troope, and sent to offer them impunity and a generall pardon, if they would but yield the authors of the sedition & returne home: But *Muncer* understood not that Gospel, that one man should dye for the nation. He fals to preaching, and expounds that sollicitation of the Princes, as an argument of their weaknesse and fearefulnesse; Tels the boores that hee was sent from God to command and lead them in this action: That their part was to obey like *Abraham*, who being commanded to kill his sonne, went about it, though he was uncertaine of the event; That they should certainly overthrow both these and all other enemies of God, it being Gods promise that the righteous shall wash his foot in the bloud of the wicked, and that the meeke shall inherit the earth; That these Princes were but Tyrants and theeves, sucking the bloud of the people, to live at ease and maintaine their pride and wantonnesse; That they maintained the Masse, and therefore deserved to be extermined: Then he exhorted them to be valiant in the Lord, and kill every mothers sonne of their enmies, for an acceptable sacrifice unto God; assuring them that God himselfe that cannot lye, had promised him victo-

ry, and commanded him to destroy Princes and Magistrates, endowing him with such strength that he was able to turne all their bullets backe with his coate; Hereupon perceiving a Raine-bow in the Skie and turning his eyes towards his Colours, where a Raine-bow was painted; Looke up (said he) to Heaven, here is for you a joyfull signe of Gods favour, that Raine-bow the very embleme of our Colours, and bee sure that God promiseth us that he will be our Standardbearer and fight for us himselfe, Come then let's fight valiantly under Gods Standard.

That new piece of imposture made a strong impression in some. Yet the Princes drawing neare with a warlike march, made a stronger impression of feare in these rude Souldiers, than *Muncers* revelation & signes, for the Princes were incensed by a late cruel treachery of *Muncer*, who had put to death against the Law of Armes and Nations, a hopefull young Gentleman sent to him to treate of agreement, The Princes began to play with their Ordnance. I cannot say to breake the Rankes of the Boores, for they keepe neither Ranke nor File, and scarce keep their understanding, for they neither advanced nor fled nor put themselves in defence, but fell a singing, *Come holy Ghost*, expecting that God should fight for them from Heaven, according to *Muncer's* promise: But when their intrenchments of Carts was broken, and the Princes army came to handy blows, away fled all the boores, some one way, some another, but the most part to *Frankhus*, 7000 of them were slaine, *Frankhus* taken the same day, and 300 more taken and executed.

Muncer was found hid at *Frankhus* and lying on a bed faigning himselfe to be one of the Town that had been long sick of an ague, which his quaking for feare did imitate to the life; but letters being found about him from *Albert* of *Mansfeld*, to dissuade him from his seditious courses, he was known to be *Muncer*, which yet this lying Prophet denied long.

Being brought before Duke *George* of *Saxony*, and the Lantgrave of *Hesse*, and demanded why he misled the simple people to sedition; He answered that he had done no more than his duty, and that Magistrates that receive not the doctrine of the Gospell must be dealt with by such wayes. These reasons of his were confuted by the Rack, where when he cryed out, Duke *George* told him, Thou sufferest now *Muncer*, but think how many poore people have suffered by thee this day; At which *Muncer* laughed aloud and said, *Why, they would have it so*, meaning that the people loved to bee cozened and misled, and that nothing could winne their hearts but sedition.

Shortly after *Phifer* and other heads of the rebellion were executed at *Mulhus*, and *Muncer* a while after, who shewed a great deale of dejection and perturbation in his end, and could not so much as make confession of his Faith; with much ado could he speake after the Duke of *Brunswick* who taught him what he should say; Yet when he was ready to be executed, he acknowledged his errour openly, and made an exhortation to the Princes and Nobles, to use their subjects and vassals with more moderation, which if they did the people would breake no more into such rebellions and outrages; he desired them diligently to read the booke of Kings, there to learne their duty, and Gods judgements against unjustice and oppression. He was beheaded, and his head set on a high pole in the fields.

In the meane while *Luther*, because he was defamed by the Papists, as the author or occasion of those troubles, was sending godly exhortations over all *Germany*, to exhort the commons to peace and obedience to their Superiours, and rather to suffer for righteousnesse, then defend the Truth with unrighteousnesse, and that this was the Devils meaning to raise sedition by false brethren, to bring the Truth of God into hatred and obloquie.

And,

And to the commons of *Swevia*, that had beene up in armes before *Munter*, and continued still in rebellion, hee writ a grave admonition, representing that, although they were oppreſt by their Princes, who therefore deſerved to be puniſht, yet it belonged not to them to doe the execution; That they muſt not beleeve the Sermons of every preacher, for Satan (ſaith he) under colour of the Goſpel hath in theſe times raiſed many ſeditious and bloudy teachers; You are oppreſt by your Superiours that take your eſtates from you, they doe unjuſtly, but you do more unjuſtly to take that Iuriſdiction from them which is none of yours; And whereas they take but few things from you by exactions and too great burdens, you take all from them when you take away their authority: Is this obeying Chriſt who commands us not to reſiſt evill, but to him that ſtriketh us on the one cheek to turne the other, and let him that will take our Coate, to take our Cloak alſo? Nay, it is the duty of Chriſtians to ſuffer and undergo the Croſſe, not to reſiſt and ſeeke revenge and ſmite with the ſword; When *Peter* would fight to ſave his Maſter, a lawfull defence if ever was any, Hee bids him not to ſtrike with the ſword, becauſe that ſtriking was oppoſing the Magiſtrate for a private revenge, and to ſuch oppoſers of the Magiſtrate that Sentence belongeth, They that ſtrike with the ſword, ſhall periſh with the ſword: But I perceive the Devils plot, that ſince he could not deſtroy me by the Pope, hee ſeekes to undo me by theſe violent bloudthirſty preachers: And do you take heed of them, for they caſt you headlong into a precipice, that they may riſe by your fall, and get honors and dignities with your perill.

That *Swevian* Rebellion was ſoone after ſuppreſt, partly by the vigorous oppoſition of the Princes, partly by their own wearineſſe and diſorder, the limbes of that faction dropping off here and there, like a rotten carkeiſe that can no longer hang together.

Muncer

Muncer and his associates being punisht, *Carlostadius* was not farre from the like danger; for having left *Wittemberg* where he feared *Luther*, he kept conventicles in *Saxony*, associating himselfe with frantick men that boasted of Visions, and Colloquies with God, and a particular spirit; There also he writ a bitter book against *Luther*, and against his owne Prince, for which misdemeanours he was sought to be executed with *Muncer's* complices; In that extremity hee called upon *Luther's* helpe, whom hee had so much provoked, and was saved by his intercession.

Chap. III.

The growth of Anabaptisme, The Tragicall disorders committed at Munster.

THe root and branch of fanaticall factions seemed then to be cut off, but the seeds remained, and brought forth many new twigs of the same kinde: Presently after *Muncer*, one of greater learning and parts, began to preach the same doctrine at *Strasburg*, and was imprisoned for it by the Rulers of the City, his name was *Melchior Hopman*: And scarce two yeares after *Muncer*, *Germany* was full of *Anabaptists*, A new name then, but in effect the old sect of *Muncer*, with some additions: They denyed the incarnation of Christ in the holy Virgins wombe, condemned the Baptisme of children, and re-baptized themselves, and all that embraced their sect: They would not allow Christians to rule over their owne by Law, nor to take an Oath, nor beare the Office of Magistrate, and they pulled downe Magistrates by way of fact where they had strength, and gave the power of the sword to their Ministers and Prophets, who decided all differences, and judged of all cases by Scripture, and undertooke

Anno 1527.

to kill all the Princes of the World, and cut off all the ungodly with another sword than that of the Spirit: They taught that in their Church all were holy, that none can bee saved that will not make his private goods common, that it is lawfull to have many wives, that all learning is prophane, and that meane ignorant men are the fittest to expound Scripture, that there must bee no ordinary calling in the Church, but every one may speake as hee is inspired by the Holy Ghost, that Christ must reigne over all the World, and therefore all other Kings and Princes, and their adherents must bee slaine, till there bee none left to reigne but Christ; and what they taught they went really about to practise.

Melchior Hopman being kept prisoner at *Strasburg*, and his Sect severely repressed by the wise Magistrate; that crew dispersed it selfe in *Westphalia*, *Frise Holland*, and most part of the *Low Countreys*, where they got a very great party, yet among the common sorr of people onely: *Lambertus Hortensius* one of my Authors affirmeth confidently, that among that numerous rabble of seditious people, not one was found that ever was a Schollar, and very few that could reade or write. When they were confuted by reasons or testimonies of Scripture, their answer was, that the Spirit taught them otherwise, and that the Spirit bloweth where hee listeth, and doth not inspire every one.

These fancies were increased by one *George* of *Leyden*, with many grosse and monstrous Additions: The sect by his seduction in short time grew so strong, as to despise all Rule, all Iudges, and all Courts, and chuse private Rulers among themselves, who determined of all causes, and sate upon life and death.

But their rage could not keepe long at home, They would sometimes rush out of Cities in great troopes, and ransack Convents and Rich mens houses, taking for their warrant

the

the example of the Israelites, that tooke the spoyle of the Egyptians: Yet in these incursions they made Conscience at the first to enter into any Temple of those that were not re-baptized, but made no conscience to lye with their wives as left for a prey to the godly.

This was their preparation for the day of Iudgement, about which they had many revelations: One of their Prophets proclaimed that within three dayes the last Iudgement should come; This made many of them to leave their houses, and get up into high trees there to expect the Comming of Christ, but having expected three daies fasting, they returned faint and weake, and met with another Iudgement at home, for the Magistrate inquired after the Authors and promoters of that delusion, and punished them.

Of all Cities of the *Low Countries*, *Amsterdam* was most pestered with that sect, the great concourse and traffick giving them faire opportunity to resort to that famous place: Where being many times repress't with fines and imprisonments and wholesome severity, they would disperse themselves over the Country, filling all with clamour, scattering papers in the high wayes, threatning ruine and destruction to all that would not adhere to them, and leave lands and houses to come out of *Babylon*; for *Babylon*, they would overthrow, and within the circuit of *Babylon*, they included all Magistracy and Civill Government, and all wealth and greatnesse; A great quarrell they had with the *Babylonian Gold*.

But the whole World was little enough for their ambition, It was their serious intent to make themselves masters of the World, which they both professed and attempted, beginning their Empire at *Munster* in *Westphalia*.

It grieveth me to say that in *Munster*, truth made way or erruor: For in the yeare 1532, one *Bernard Rotman* came to

S. *Maurice* Church hard by *Munster*, where he preached good doctrine and converted many, so that the people would have him admitted into the City; Which the Papists fearing, gave him a summe of Money, upon condition he should go to some other place, which hee did, and absented himselfe for some months, in which time he improved his gifts and learning, and returned againe better furnisht to encounter the adversary.

Being received at Saint *Maurice* with greater applause than before, some Citizens of the best sort brought him into the City, and because the Church doores were shut against him they made him a Pulpit in the Church-yard, and shortly after told the Papists, that if they would not open it the doore of some Church, they would open it themselves. *Rotman* seeing the progresse of the Reformation, sends to *Hasse* for some helpe, and they sent to him two Divines of *Marpurg*; With these by the counsell and authority of the best of the Towne, hee challenged Papists in dispute, and presented thirty Articles of Papisticall errours to the Senate, offering to prove that they were contrary to holy Scripture: The Senat sends for the Clergy of the City, and requireth them that since they had alwayes profest that their doctrine was grounded upon holy Writ, they would now make it good: The Clergy finding themselves unexpectedly put to it, answered plainely that it was more than they could do, and that they were sure they had a good intention, though there might be ignorance and errour in their profession: Whereupon the Senate interdicted them to teach the People any more, and gave their places to the new teachers that had detected the impostures of the old.

The expulsed Clergy retire to their Bishop and Prince, (for the Bishop of *Munster* is Prince of the City) The then Bishop was Count *Francis Waldeck*, to whom *Friderick* Archbishop of *Collen* had lately yeelded the place. The Bishop pre-

presently stops all the passages of Victuals to the City, and raiseth some forces to compell the Citizens to restore all things in the former State; But the Citizens by a night enterprize, tooke his best men, and the richest of the Popish party lying in a little Town, whence the Bishop was gone the day before. This gave occasion to a parley and a Composition, by the mediation of the Lantgrave of *Hesse*, wherin it was agreed upon, that six Churches should bee given to the Reformed party, and that the Cathedrall should remain as it was before. This agreement was made Feb. 14. 1538.

Hitherto all was well, if it could have stayd there. But before the swinge of the former commotion was well stayed, there comes to the Town, in an ill houre, a pestilent *Anabaptist*, a Taylor of *Leyden*, *Iohn Beerld*, better known by the name of *Iohn of Leyden*. This man begins to conferre with Ministers and People, about the Baptisme of children, maintaining it to be unlawfull, seducing many and so wring the new Lump of that Church with the Leaven of his perverse doctrine: with him or presently after him came a very great multitude of his fraternity, most of them *Hollanders*. These keeping conventicles in the night, got a great party in the City, and incensed one another with desperate resolutions: They had with them one *Hermon Stapedo*, brought up under *Henry Rell*, who had beene lately executed at *Wesebi*, for preaching *Anabaptisme* and sedition. At the feet of this *Gamaliel*, one may thinke what doctrin he had learned: This man they got to be chosen colleague to *Rotman*, before his heresie was knowne, but he made it known presently preaching openly against the Baptisme of children, and none more eager to oppose him than *Rotman*. The Magistrates and people, not yet infected with that new doctrine, feeling so much distraction arising among themselves, commanded the Forreigners and Sectaries to goe out of the City, but they went out at one gate, and came in againe at the other,

saying that they must not desert Gods cause, but doe the worke which God had given them to do: The Senat to prevent a sedition, appointed the *Evangeliques* and the *Anabaptistes* to meet in a publique Conference, and there *Rotman* betrayed the good cause, and disputed contrary to his preaching, condemning the Baptisme of children as impious and execrable; But hee was so well opposed by a worthy Divine *Hermannus Basilius*, that the Senate was satisfied, and concluded for the Truth, and the teachers *Anabaptists* were sentenced to be banisht: Who when they alleadged that they could not safely travell through the Bishops dominions, the Senate obtained a safe conduct for them, and gave them money for their journey: But they being resolved before never to goe away, lay lurking among their sectaries, which increased so fast, (the meane people of the Towne being seduced every day, and strangers flocking to the Towne continually in great troopes) that the Magistrates fearing lest the *Anabaptistes* should drive the *Evangeliques* out of their Churches, kept all the Churches shut up but one.

In this distressed case of their Church and State, the Lantgrave of *Hesse* sent them at the request of the Senate, two Divines, *Theodoricus Fabritius*, and *Iohannes Melsingerus*; But the last seeing the deplorable face of businesses in that place, and fearing his owne danger, returned home, *Fabritius* remained, and among so much contradiction discharged the part of a worthy champion of Iesus Christ, till the *Anabaptists* having got the upper hand, thrusted him and all the *Evangeliques* out of the City. And to set a bound to the unlimited extravagancy of the Anabaptisticall spirit, he composed a book of *Common Prayers*, with the forme of administring the Sacraments and performing other Ecclesiasticall duties, and it was published by the authority of the Senate.

There

There was also another worthy Divine, *Peter Wirtem* who having beene silenced by the *Anabaptists*, was now by the Senate and People allowed to preach againe: But he was no Preacher for the new brethren, they turned him out of office presently, at the instigation of *Rotman*, who soone after provoked *Fabritius* and his colleagues to dispute: *Fabritius* accepted the challenge, and the Senate appointed a Conference, naming some learned and good men to be the umpires; But *Rotman* and his brethren fearing the Touch, began to finde exceptions and devise shifts to avoid the dispute, whereby they lost much credit among the people.

To wipe off that staine, they tooke a more compendious course: One of them faining himselfe seized with a Propheticall spirit ran through the City, crying, Repent, and bee Baptized againe, else the wrath of God will fall upon you: This stirred the people, and many ran also with him, crying the same words: Many of the simpler sort were re-baptized for feare of the wrath of God, and many more for feare of the wrath of men: For this crying and running through the streets, ended in ransacking the best houses, and laying violent hands on the owners. Then many that lay hid before, came forth, and rushed into the Market place, crying out, that all that were not re-baptized must bee killed presently, as Ungodly and Heathen; And seizing upon the Towne-House and the weapons therein, they began to domineere as in a conquered place.

The *Evangeliques* on the other side gathered themselves in a place called *Overwater*, and tooke many of their enemies, and both the sides were fortifying the places where they stood: Three dayes they stood thus without doing any great harme one to the other, til giving hostages on both sides, the fell to a composition; That every one should enjoy the freedome of his Religion, and all should go home and live in peace.

This

This tumult was towards the end of *December*, 1533.

Anno 1534. But this composition gave but time to the *Anabaptists* to strengthen their party, for *Kotman* and *Bernard Knipperdoling*, the most stirring of that faction, sent letters to the townes of *Osnburg*, *Wesel*, *Corsweld* and *Warendorp*, of which the tenour was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to Salvation: That if they would leave their houses and come to *Munster* in all haste, they should get ten times more then they left at home, and with the spiritual wealth get all worldly riches.

These faire promises drew all the skumme of the neighbouring Townes to *Munster*, the poorest and idlest sort liking that Religion well, that maketh all men alike and all goods common, and puts downe those Lawes and Magistrates that restrained their licentiousnesse. In a short time the City was full of strangers and vagrants that looked upon the City as a Land of Promise, where they must take a new plantation, and expulse the *Canaanites*. At their comming the richest of the Town, being frighted, thought it their safest course, fairely and quietly to give them place, and without noise withdrew themselves out of the City.

The *Anabaptists* seeing themselves strong, ran to Saint *Maurice* Church and burnt it with all the houses about it, pillaged all the Churches, defaced the Cathedrall, depopulated the Convents, and Colledges, and burnt a faire great Library belonging to the Fryers. And for the finall exploit drove all the *Evangeliques* out of the City, but some few (whom they mistooke for *Anabaptists*) crying, Get yee hence all yee wicked, else you shall all be slaine. And with such a violence they put them out, that some women great with child miscarried in the tumult.

In this banishment the grieved Citizens suffered double persecution, for being turned out bare by the *Anabaptists*, they

they were taken by the Bishop, who the day before had encamped before the City, and by him used as enemies: some were in danger to have lost their heads, as the worthy Divine *Peter Wirtem*, who was saved by the mediation of the Lantgrave of *Hessen*. This forced the rest of the *Evangeliques* to stay in the City, though there was little choyce betweene staying in the frying-pan, or leaping into the fire.

And now the *Anabaptists* being Maisters of the City, began to order their new State, for though they were enemies to all Superiority and Order; Yet necessity and Nature it selfe forced them to elect some Superiours of their owne. They made two Consuls, *Knipperdolling* and *Kippenbrok*, and twenty two Senatiors or Aldermen, that had the Civill power. The Prophets were to rule matters of Religion, under which name they governed Church and Common-wealth; for all civill matters were brought within the compasse of Religion and Conscience, and whatsoever a Prophet said to be revealed unto him, past for Law.

The most famous of these Prophets was *John Matthias*, a Baker of *Harlem*, who was in effect a perpetuall Dictator in *Munster*, that made lawes and changed them after his pleasure: By him was the foresaid order made; His chiefe adjunct was *John* of *Leyden*, & the next *Bernard Knipperdolling*. By a revelation of *John Matthias*, an order was made upon paine of death, that all the gold and silver and moveable goods of the Town should be brought to the cómon stock, for which they appointed a publique house: The order was obeyed, more for feare then conscience, for two maids Prophetesses tooke upon them to find out the fraud, and the severall houses were searched by a Deacon; To that common stock were brought all the goods of those that were driven out of the City.

With that cómon stock they kept foure great ordinaries in the foure quarters of the Towne, where all fed in common, none being allowed to dyet at home, unlesse he were

ſick: Plenty of proviſion they had, and they husbanded it very ill, feaſting every day till the Biſhop that beſieged them, began to cut off their victuals, and then they ſtinted themſelves, but with too large a ſtint, which was to have change of meate every third day, one day freſh meate, the other day hung meate, and bacon, and the third day milk, butter and cheeſe.

I read of no great feates of armes in this ſiege, Once onley the Biſhop received a notable repulſe by *John Matthias*, who was a Generall as well as a Prophet; With eaſie labour hee had ſo fortified the Towne, which is moſt ſtrong by Nature that he had made it impregnable, ſo that the Biſhop deſpairing to take it by force, went about to take it by famine. Indeed the negligence of the beſiegers and the ſecurity of the beſieged, are the onely things remarkable in this ſiege.

The Prophets then neglecting the Biſhop converted their care to the ſpirituall government, and commanded that none ſhould keep any booke but Scripture: So all the bookes that could be found, but Bibles, were brought to a publique place and a bonfire made of them.

From executing of bookes they fell to executing of perſons; *Hubert Truteling* a black ſmith, ſeeing *John Matthias* paſſe by, ſaid, Here goeth a ſhitten Prophet; For this offence he was brought to the Congregation and condemned to death: *John Matthias* would himſelfe be the executioner, and wounded him with a Halberd; the wound being not mortall, he brings him to another place and ſhootes him thorow with a piſtoll, then taking compaſſion on him, hee pardons him, ſaying, that God was appeaſed towards him, and that he had a revelation that the man ſhould not dye of this, yet the poore man dyed a few dayes after.

To make amends for his falſe propheſie, He runs in a mad mood over all the City, bearing a Pike, crying, that God

the

the Father had commanded him to drive the enemy backe from the City, and ſo ruſhed alone into the enemies campe, without feare and wit, and was there killed.

John Matthias being dead, *John* of *Leyden* comforteth the people, ſaying, that he knew long before by revelation that *John Matthias* was to dye that death, and that himſelf ſhould marry his wife, as he did ſhortly after, though he had one before, but this was one of ſingular beauty, able to make a luſty young Prophet to ſet up the doctrine of Polygamy.

But hee fell to other worke before hee ſtirred that point, *Knipperdolling* came out with a revelation, that they that were in high places ſhould be brought down to the loweſt, & they that were in the loweſt, raiſed to the higheſt. But *John* of *Leyden* met him in his own kind with another revelation, that ſince it was Gods pleaſure that thoſe that were in the higheſt places ſhould be brought down to the loweſt, he was ſent from God to put him downe from the place of Conſull, and make him the Hang-man, and to that purpoſe hee gave him from God the ſword of juſtice.

But there was neede of more revelations for that great worke of alteration of the government; *John* of *Leyden* was led by his prophetical ſpirit upon the City walls, where he put off his cloths, and ran naked through the City, crying, *The King of Sion is come, the King of Sion is come.* Then returning home, he fals into a deep prophetical ſleep, and dreams three days and three nights together: Being awaked, hee comes forth and ſpeaketh never a word, but calleth by ſignes for a table-booke, like *Zachariah.* There hee ſets downe twelve men, all coblers, tinkers, ſmiths, and meane tradeſmen, but one that was a Gentleman of *Munſter*; to theſe he aſſigneth the governement of the Common-wealth, putting down the order ſet up by *John Matthias*, and affirming that this was the Fathers good will. In that paper alſo he writeth ſome concluſions, which he chargeth the preachers to teach

the people, Or elſe he would have them ratified by the Congregation without the Preachers: The ſumme of all was, that a man is not tyed to one wife, but that hee may marry as many as hee pleaſeth. And when moſt of his Doctors would not approve of that monſtrous paradoxe, hee citeth them before his twelve Magiſtrates, and there he recovered his tongue, keeping a great clamour, throwing down his cloaths upon the ground, and the new Teſtament upon them, and ſwearing by that holy book, that the doctrine which he had announced, was revealed unto him from Heaven; and threatning them all, that if they conſented not to his doctrin, God would withdraw his mercy from them. To teſtifie his evidence of ſpirit and power, he commanded the firſt oppoſer of that new Goſpell to bee beheaded, which was done preſently.

For three dayes together there was preaching concerning matrimony for the confirmation of that opinion; But the beſt confirmation was his practiſe, for preſently he marryed three wives, one of which was the relict of that grand Prophet *John Matthias*, by whom ſhe was with child, and married again and again, till hee had fifeteene wives. Many followed his example, and it began to be a matter of great praiſe to multiply wives.

This ſeemeth to have been his firſt motive to broach that doctrine; A Souldier of the Biſhops that had changed party, & was harboured where *John* of *Leyden* lay, obſerved in the night, that this holy Prophet left his bed, and went to the maids bed: *John of Leyden* ſeeing himſelfe diſcovered, in the morning called the Souldier aſide, and gave him gold, deſiring him to keep his counſel: But after miſtruſting the Souldiers tongue, he thought it ſafer to countenance the fact by a publique doctrine.

This doctrine then was readily embraced by thoſe whoſe age and temper was apteſt to conſult with fleſh and blood;

None

None refraining himselfe from multiplication of wives for want or covetousnesse, for their wives were kept upon the common stock. Neither did they keep any face of order or any shew of modesty in those marriages, for presently after the receiving of that Law, the brethren ran to the handsomest women of the City, striving who should be served first, and lay with them without any forme of contract, so that within few dayes there was not one woman of 14. yeares of age but was violated.

But those of the City that yet had some remnant of sound mind, being extreamly grieved with this disorder, and groaning under that foule tyranny, made a party and laid hold of *Iohn* of *Leyden* & *Knipperdolling* and all the prophets; which comming to the eares of the frantick rabble of people, which made the greatest number, they took armes and rescued the Prophets, and killed fifty of their adversaries, most of them in cold blood, and with severall kindes of devised cruelties, *Iohn* of *Leyden* encouraging the murtherers, and crying, that he that would do God service should give the first blow.

CHAP. IV.

Continuation of the Siege of Munster, *The reigne of* John *of* Leyden, *The taking of* Munster, *the deserved punishment of the Rebells.*

WHile they were thus wiving and striving in *Munster*, the Bishop had faire play, if he could have husbanded the occasion. Some weake attempts he made, with ill successe, and having till then born the charges of the warre alone, hee was afterwards assisted with men and money by *Herman* Arch-bishop of *Colen*, and *John* Prince of *Cleves*, and

asked ſuccour of all the Cities, of the *Rhyne*, about which demand there was a meeting appointed to be held at *Coblents*, Decemb. 13. 1534.

This long delay gave time to *Iohn* of *Leyden* to project new deſignes; He declared that the Spirit of Prophecy was retired from him, and repoſed upon *John Tuſcocurer* a Goldſmith of *Warendorp*; And this new Prophet having called the Congregation together, declared that it was the will of the Heavenly Father, that *John* of *Leyden* ſhould be King of the Univerſe; And that with mighty Armies hee ſhould kill all Kings and Princes, and deſtroy all the ungodly, and ſave the people that love righteouſneſſe, and that hee muſt poſſeſſe the Kingdome of his Father *David*, till the time come that he muſt deliver the Kingdome to his Father; And that all the ungodly being killed, the godly ſhould reigne in the World. Whereupon *John* of *Leyden* fell on his knees, and lifting up his hands to heaven, ſaid, Men and brethren, ſo much I knew long ago, but I would not reveale it; Now God hath made choiſe of another to beare witneſſe to that truth. Then ſaid *Tuſcocurer* againe, Thus ſaith the Lord, As I ſet *Saul* to be King in *Iſrael*, and after him *David* taken from the ſheep-fold, ſo I have ſet *John Becold* my Prophet to be King in *Sion:* And when the Senat refuſed that prophecy, the Prophet refuſed the Senat, and appealed to the Congregation, ſaying, give eare Iſrael, Thou ſhalt abrogate thy Magiſtrats, and put down thy Preachers, and inſtead of them eſtabliſh 12. ſimple men without any learning; them thou ſhalt command that they read my word unto my people, and without any help but my ſpirit, expound it, into them will I poure the ſpirit of wiſedome and underſtanding. Then giving a ſword to *John* of *Leyden*, And to thee (ſaith he) Father *Becold*, the Father giveth this ſword, and calleth thee not only to be King in *Sion*, but over all the World, and to extend thine Empire unto the ends of the earth.

This

This oracle was followed with great shoutings and acclamations of the people, crying, *God save the King*, and presently he was brought to Saint *Lamberts* Church-yard, and there againe proclaimed King.

There the new King created foure Counsellors of State, the chiefe whereof was one *Gerard*, a Book-binder, one *Talbeck* he made Lord Steward of his houshould, *Girard Kippenbrok* Treasurer of his plate and jewels, *Knipperdolling* Governour of the City, and appointed twelve Archers of his Guard.

This Taylor King presently made use of his skill to make himselfe fine in cloaths. He translated the copes and carpets of the Churches and convents, into dublets and breeches, and cloakes, which set off his Majesty all in gold and silver. His horses wore a suitable livery, richly harnessed with golden and silver saddles and footcloths; he had great change of rich apparell, in which he appeared abroad, having his chiefe Officers and Counsellours riding before him in great State. Next to him rid two young men richly attired, the one carrying a naked sword with a golden hilt, set with precious stones, the other carried a Bible and a triple Crowne of gold of exquisite work, glittering with diamonds. Himselfe wore a great chaine of gold about his neck, like a Coller of some noble Order, with a golden Globe having a golden Sword thorough it, hanging at the chaine, with this *Motto* about the Globe, *Rex Iustitiæ hujus Mundi*, the King of Righteousnesse of this World. After him followed fifty pensioners clad with parti-coloured garments of ash-colour and grasse-green, white caps, and golden rings in every finger, makeing the ash colour an embleme of mortification, the grass-green of regeneration, the white caps of innocency the golden rings of charity: but among these Prophetical riddles, hee ordered his Court with so much State, and so disposed his officers, that if he had been a King borne, hee

could have done it no better; So much all his adverſaries acknowledge.

In that Royall array hee ſhewed himſelfe three times a weeke in publike and went up to a high Throne ſet up with great magnificence: Vnder him ſate *Knipperdolling* Governour of the Citty, and lower, his four great Counſellours of State. In that Court he judged of all controverſies, moſt of which were about divorces, for by his new orders any man that was weary of his wife might take another, and as many more as he liſted; which could not but multiply ſuites, and give worke to the new King, and his Counſellours, and Prophets.

In that Court *Knipperdolling* would ever come out with ſome *Bedlam* rapture, Once he fell flat to the ground, and creeping upon his hands and feet, he went to ſeveral perſons of the Aſſembly, and blowing them in the mouth, ſaid, The Father hath ſanctified thee, receive the holy Ghoſt; Another time he fell a dancing, ſaying, So I dance once with my little harlot, and now the Heavenly Father hath commanded me that I ſhould dance ſo in the Kings preſence: Another time before the King came, he ſat in his chaire of Majeſty, and there Prophecied that he ſhould dye and riſe again, and that then the eyes of the blinde ſhould bee open; But the King comming, ſhewed him that the ſpirits of the Prophets muſt be ſubject unto the Prophets, for he pulled him downe and committed him to the layle for three dayes.

This Iolly Taylor having thus ſtitched up a Kingdome in haſt, turned his ſerious care to go thorow ſtitch with it: For that there was need of ſupply to remove the Biſhop that hindered his worke; And becauſe all ſhould be done in a Prophetical way, *Tuiſcocurer*, his cheife agent, came to him (as it ſeemes by his appointment) one day as he was ſitting in his Throne with more than ordinary Majeſty, and told him, King *Iohn*, the Goſpell muſt be renued by thee; Thus ſaith

the

the Lord God, go and say to the King of *Sion*, that he prepare my holy Supper in the Church-yard of the great Church, and that hee chuse Teachers of my word, to send into the foure Quarters of the world, to teach all men the waies of righteousnesse, and bring them by the spirit of their mouth, into my Sheepfold: so a publike Communion was celebrated, but they made it a full meale; A great feast it was, both for the persons, & the meat, for they were above foure thousand men, and had three courses: But betweene these courses there was a foule entercourse, for the King accused a man of Treason, and cut off his head with his owne hand, and returned merry to supper; Then with his bloody hand he tooke upon him to administer the body and blood of Christ, assisted with the Queene (somtime *Iohn Matthias* his wife) who then did the office of the Minister or Deacon, & administred the Communion, the like did the principall officers of the state, saying, take this and announce the Lords death.

After supper the King asked the whole Congregation, whether they were all heartily disposed to doe Gods Will, and to suffer and dye for the faith, to which the people answered with one voyce that they were all in that mind; then *Tuiscocurer* arose and said, thus saith the Lord, chuse men among my people, to send into the foure quarters of the world, to do great wonders among the nations, & publish my wonderous things among the strange people; then he read a note of the names of those whom God had chosen for that legation, of whom himselfe was one; they were 26. (*Sleydan* saith two more) 7. were sent to *Osnburge*. six to *Cocsweld*, five to *Warendorp*, eight to *Suzat*; To them the King gave certain peices of Gold, with this inscription, on the one side, *Vnlesse one be borne by water and by the Spirit, he cannot enter into the Kingdome of Heaven.* On the other side, *The Word was made flesh, one God, one faith, one baptisme.* They were to preset that coyne to every Towne where their doctrine was not receiv-

vod, and leave it there for a Testimony against them.

These new Apostles went into the Cities where they were sent, crying in the streets that the people should repent, and joyne with them, else they should shortly perish. With that noyse having raised a tumult, they were apprehended and brought to the Majestrats, before whom they spread a cloak upon the ground, & threw their Coyne upon it, saying that they were sent by the Father to offer them peace, which if they refused, they would leave that Coyne amongst them as a pledge of Gods wrath against their ungratefulnesse, and hardnesse of heart. That the time was come, foretold by the Prophets, that the whole world should follow righteousnesse which God would worke by their King, and when he had made righteousnesse to raigne over all the world, that then he should give up the Kingdome unto his Father.

Being questioned by the Majestrates, first with faire words, & after by tortures, about their faith, their conversation, & the state of the Citty of *Munster*, they answered that none in the world but they, had the true Doctrine, which they were ready to seale with their blood: that since the Apostles times the word of God had not been purely preached, and no justice was in the earth: That there was foure great Prophets, two good, *David* of *Delft* and *John* of *Leyden* and two bad, the *Pope*, and *Luther*, but *Luther* the worse of the two. Being asked by what Scripture they could justifie their unjust dispossessing of so many good men, from their houses and goods, and making bold with their wives; They answered that the time was come foretold by Christ, that the meeke shall inherit the earth; That in the same manner God had given the goods of the Egyptians to the *Israelites*, and among the goods they reckoned the wives; That they might lawfully take many wives, upon condition they should lye with them all till they were with child, and when one was with child, they might take a new one in her stead.

That

That they held women at twelve yeares of age, to be fit for husbands. That they put away barren women, or past child-bearing, and committed them to curatours, as being good for nothing.

As for the provision of the Towne, they said that S. *Iames* Church was all full of mault. That they had barly for two yeares, and many thousand quarters of meale, and great store of Bacon: A false Relation, for soone after they fell to eating of dogs & leather in *Munster*. They constantly affirmed that their King expected a great army out of *Holland* and *Frize*, which as soone as it was come, he would begin his expedition to subdue the world, & kill all Kings for their perverse administration of justice, and that they knew by revelation that their King of *Sion*, would shortly be King of the whole earth. They persisted in denying all Majestrates but their own King, for which they were put to death, as enemies of all lawes and order, and brands of sedition; and there was an end of that Apostleship, that should have preached a Gospell of rebellion over all the world.

This legation was in *October*. 1534, at which time, *Munster* began to be short of victuals: this occasioned a plot of some of the Town to take the King, and send him bound to the Bishop. The plot was discovered to the King, who thought it not safe to make the Authors known, only he committed the Town and himselfe to twelve trusty Captaines, to whom he divided a government in the aire of severall Provinces, sparing no Prince but the Lantgrave of *Hesse*, whom he hoped to draw to his party; And with his smooth tongue he pacified the people, assuring the that by Easter they should certainly be delivered from all their enemies.

The Princes of the Empire, seeing their danger, if this pretended King of the world came out and met with his confederates; met at *Goblents* as they had appointed, & tooke a course for the Bishops helpe, & the streight besieging

ing of the Towne, and ſent letters to the people of *Munſter* to repreſent them their fault, and their danger, and that if they did not ſubmit to their naturall Prince, they ſhould draw all the forces of the Empire upon them: This was about the end of *December*, 1534.

They anſwered many words in commendation of their holy purpoſe, yet nothing to the purpoſe, and ſent private letters beſides to the Lantgrave of *Heſſe*, to perſwade him to joyne with them, for the killing of all the wicked, and eſtabliſhing the Kingdome of the righteous in the World, and they ſent him a booke of that argument, whoſe title was, *De reſtitutione*, the Lantgrave cauſed it to bee anſwered by his Divines.

To draw towards the laſt Acts of that wild King, among the Prophets that were taken, one called *Henry Hilverſum* was ſaved by the Biſhop, who after ſome private conference with him, let him goe; And he returning to *Munſter*, ſaid, that God had delivered him out of priſon by an Angell like *Peter*, and had ſent him to announce to the King that he had given him three rich Cities, *Amſterdam*, *Deventer*, and *Weſel*, which ſhould ſhortly embrace his party: The King gladly received *Hilverſum*, and made him one of his Court, and preſently diſpatched one *Iames* of *Kemp* to *Amſterdam*, to bring that City to his obedience, which he was like to have done, having by his ſeditious doctrine ſtirred the moſt part of the people againſt the Magiſtrate, but that the Count of *Hochſtrat*, Governour of *Holland*, oppoſed them with great wiſdome and with a high hand. anno 1535.

Soone after *Iohn* of *Leyden*, hearing a report that many of his ſect in *Holland*, and *Frize*, were wandring in great troops like ſheep having no ſhepheard, ſent thē one *Iohn Giles* that had ſome skill in war, with a great ſumme of mony, charging him that like another *Moſes*, he would be their leader in the wilderneſſe, and bring them to *Canaan*, that is, to *Munſter*

But

But when much time past, and he heard nothing of those wandring *Israelites*, nor of their *Moses*, he sent the Prophet *Henry Hilversum*, and one *John Nortell* into *Holland*, and *Frize*, to hasten them, or raise new troopes.

For that expedition he had loaden *Henry Hilversum* with so much Gold that he could scarce goe, wherefore hee went no further than the Bishops campe, where hee stayed. *John Nortell* went as farre as *Deventer*, and soone after returned without effect. *Hilversum* writ a sensible letter to the people of *Munster*, wherein he acknowledged that his former Propheſies were impostures, and exhorted them to open their eyes to see how they were deluded by a company of rascals; what beastly life they led, having violated all Lawes of pudicity and honesty, and what danger they were in, of a miserable distruction.

These letters moved the hearts of many that already were weary of that life, for their pulike ordinary grew short, and was reduced to one meale a day, & a short one, where their community of goods was violated, for every one had his bread by weight: But while they fasted in the Town, they feasted in the Court, for the King fared sumptuously to the very last. Which one of his wives disliking, said once, that she thought not that such a course was pleasant to God, that in the publike misery, while some pined for hunger, others should surfet with plenty. The King being told of it, brought her to the market place with his other wives, made her kneele down, & cut off her head, then made his other wives to sing and give praises for it to their heavenly father. Then he led a dance, and commanded all the people to dance, and rejoyce with him, though the poore people had no great heart to dance, being fed with bread and salt only.

At the same time two young men of the Town, weary of that fare, were taken running away, and brought back unto the King, who killed them both with his own hand. And to

appeaſe the people, of whom many began to repent of their errour, and murmured againſt him, he made them a fine ſpeech, ſaying that he would never have thought that they being born again by a new Baptiſme would ſhew themſelvs ſo impatient in their ſufferings for Gods cauſe, whereas they ſhould have followed *Pauls* example, bearing hunger, nakedneſſe and cold, to attaine to the haven of ſalvation. That God was powerfull enough to ſend them Manna and quailes from haven. That he had great troopes in *Holland* & *Frize* that would certainly come with great proviſion of victuall, & beate the enemy back. That God had revealed unto him, that at Eaſter they ſhould be delivered for certaine.

To confirme the people he would from that time appeare every day abroad in his greateſt glory, and made his Queene ſhew her ſelfe often with a crowne of gold on her head, and royally attired and attended, and ſhe became that pompe very well, for ſhe was of an exquiſite beauty. Himſelfe altered one point of his ordinary pompe, for whereas the Bible was carried before him at his right hand, and a naked ſword on the left, he transferred the ſword to the right hand, of which he gave this reaſon, that the Goſpell had been presented to the impenitent world, but now the ſword came in the place, to deſtroy thoſe that had rejected the Goſpell. With ſuch toyes and riddles he fed the eyes and the eares of the hungry people, much like the *Lydians*, that invented games to paſſe away their hunger in a yeare of famine.

Well, Eaſter came, and no help came, this put our Prophet King to his plunges, he ſhut himſelfe up, fayning to be ſicke, for ſixe daves, then he came forth and ſaid to the people, that in his ſickneſſe God had ſet him upon a blinde Aſſe, and laid upon him the ſinnes of the whole multitude, where by they were all made cleane and free from their ſins, and that this was the deliverance which God had promiſed them at Eaſter. Sure if ever there was a falſe Chriſt, this was one.

Much

Much did he rely upon the negotiation of *Io: Geles* whom he dayly expected, beleeving as it was true, that he had a great party in *Holland* and *Frize*: And indeed *Geles* did all that the wit of man could do to raiſe troopes for his King in thoſe Countries, which he put all in combuſtion, as we ſhall heare in the following Chapter. But he was killed in a tumult which he had raiſed in *Amſterdam*, and ſome troopes of his confederates that were coming to relieve *Munſter*, were defeated in *Frize* at *Bolſwerd*.

This poore Lord of miſrule, hearing thoſe ill newes caſt off all hope, and could no more put a good face to his deſperate caſe; For Famine was fierce in the Town, bread was ſpent long ago, horſes, dogs, and cats, were conſumed, the graſſe and the very rootes were pickt out of the ground: and the people ſollicited by letters from the campe, but more by their own extremity, were taking counſell to take the King, and deliver him to the enemie, to buy their peace. In that extremity the King commands the gates to be ſet open, and that as many as would ſhould go forth: So in one day a thouſand of all ages, and ſexes went out of the Town, and yielded to the mercy of the Prince, who mildly received them, fed them, and let them go.

A few dayes after, famine increaſing in the Towne, the King proclaimed that as many as wanted faith in Gods help, ſhould voyd the Town, ſaying with all, that thoſe that ſhould forſake the faith, ſhould be forſaken of God. Many were ſo blindly zealous, that this ſpeech ſtayd them, and they choſe rather to periſh in the Town, than ſeem to forſak the faith; yet many weary to feed upon ſtarved mice, and broyled ſhoes, and lean Propheſies, harkened to good counſell, & tooke the ſafety that was offered them. *Antonius Corvinus* a Lutheran Divine writes, that he hath ſeen books whoſe covering was eaten in the famine, and that when the town was taken, children halfe eaten were found in corners.

Yet

Yet in that generall famine, the King had sixe moneths provision left, and kept a good table to the very last.

They had not held out so long, but that the Princes met at *Coblents*, could not agree about the contribution, and so the siege went but slowly on; but the Emperour made them meet againe at *Wormes* in April, where fifty thousand crowns a month were granted to the Bishop for five moneths, and it was ordered that after the taking of the Towne, the innocent people should be spared, and that all the good Citizens that were come out, or kept in by force, should have restitution of all their goods. By order of the Princes, the Army was delivered to *Oberstеyne*, who because the pay was slow, which made the Souldiers discontent and mutinous, could doe no great exployt.

Yet finally the towne was taken in June, 1535. having endured a siege of eighteen moneths. It was neither yielded nor forced, but surprized, by the meanes of two that fled out of the towne, and guided *Oberstеyns* souldiers in the night, through the town ditch, where the water was fordable: they scaled the walles, killed the watches, and put the next Court of guard to the sword. The noyse of it awaked the townesmen, who by reason of their light supper, had but a light sleepe. They had time to make a stong barrècado in the market place, and fought valiantly a long time, putting the Bishops Souldiers to the worse till they broke open one of the towne gates, & let in more men. The townesmen seeing themselves oppresst with number, craved quarter, and had it; But the King resisted to the last, in S. *Lamberts* Church-yard and was with much ado taken, with *Knipperdolling*; *Rotman* would not yield, and was slaine in the conflict.

The Bishop entred into the City the next day with fifteen hundred horse, and brought out the spoyle of the town from the souldiers; The Citizens that had yielded were spared, but the fierce *Anabaptists* that could never bee tamed, and lay

lay hid in ſeverall holes, were ſought out and killed; ſome ſouldiers having made bold with the handſomeſt women, were poyſoned with them, and found dead in their beds. This cauſed the death of many women, revenge being as hot as luſt was before.: the fairy Queen either eſcaped or was killed, for it was not known what became of her.

The King, and no King, was ſent priſoner to a Caſtle four miles from *Munſter*. He went thither ſomewhat faſter then he would, being tyed to the tail of a golloping horſe, whereby his Majeſty was no little diſcompoſed, *Knipperdulling*, and *Krechting* another Prophet, were ſent priſones to *Horſtmar*, ſoon after, all three were brought to *Telget*; where the Biſhop asked *Iohn* of *Leyden*, by what authority he had made himſelfe King over his City and his people: *Iohn* of *Leyden* asked him again, who had given him any right or authority over that people, the Biſhop anſwered that he came to it by election of the Chapter and the people, and I (ſaid *Iohn* of *Leyden*) came in by the will and calling of God.

Two Lutheran Divines, *Corvinus*, and *Kymens* were ſent to confer with *Iohn* of *Leyden*, and *Knipperdulling*: they made the firſt to abjure many of his errors, and found him tractable enough, and one that heard reaſon: But *Knipperdulling* like a mad beaſt, would neither heare nor anſwer reaſon, but ſtood only upon revelations, and a particular ſpirit: Of him *Iohn* of *Leyden* complained much, ſaying, that he played the Pope and would affirm, that he had the ſame power in things ſpirituall, as the King had in things temporall, and that it was fit there ſhould be one King for the temporall, & another for the ſpirituall. They were condemned & executed as traytors and rebels, being tyed to a ſtake and pulled in diverſe parts of their bodies with hot pincers for an houre and more, and then ſtricken in the heart with a dagger, *Kreghting* ſuffered the like death. *Iohn* of *Leyden* ſhewed a great conſtancy, if perſiſting in evil may be called ſo, for being at the ſtake, & hearing

his sentence read, he maintained that he had indeed offended the Magistrate, but that he had not offended God. After their death they were put in iron cages and hanged to a high steeple of Saint *Lambart*, *John* of *Leyden* hanging higher than the two others.

So died that imaginary King of justice by the hand of justice, in the first yeer of his raigne, being but six and twenty yeares of age, and there was an end of his Kingdome and his Propheſies: He was of a faire proportion, of an awfull and yet lovely presence, of a present wit and strong judgement, eloquent, artificiall, close, politique, &c. All the Prophets and *Anabaptists* of *Munster* were fooles but he, and he made use of their folly to serve his own ambition, which aspired to no lesse than the dominion of the world. He was indeed a dangerous instrument of Satan, likely to have made a fearfull revolution, and planted a new Monarchy in the west of the world; for all the commons in a manner of *Germany*, *Low-countries*, *Moravia*, *Suitzerland*, and other Regions in all likelyhood would had joyned with him, if he could once have come out of *Munster*, as it may appeare by the Chapters following.

CHAP. V.

The tumults of the Anabaptists *in Low* Germany.

THe *Anabaptists* that made themselves masters of *Munster* were deboyshed tradesmen of *Holland* and *Frize*; and there during the troubles of *Munster*, the same spirit was working with efficacy in the children of Rebellion: They had like projects, but worse successe.

In *February* 1534. some of them raising a sedition at the *Haghe*

Haghe were apprehended and put to death. In *March*, letters came from the Emperour *Charles* the fifth, who was Lord of the *Low-Countries*, offering a free pardon to all of that sect, that would within a fortnight, repent and confesse their errour, commanding withall that all persons persisting in that sect should be severely punisht according to the Lawes. Yet the same month a great multitude of *Anabaptists* with their wives and children, leaving all their estates, but what they could carry in money, offered to go over to *Overissell* with twelve ships, and being asked whither they went, they said they went to seek such land as God would give them; But they were stayed, the Secretary of the *Haghe* being sent in time to *Amsterdam* by the Emperour to dispatch a convenient number of ships to fight with them, unlesse they disbanded and returned home; it is like they were going to *Munster*, the Sion of the *Anabaptists*. An. 1535.

This restraint made them more fierce, like a stream that swels when it is stopt: for the next day at noon five *Anabaptists* came naked through the streets with swords in their hands, crying *In the name of the Lord, The blessing of God lyeth upon one part of the City, and his curse on the other.* They were soon followed with others in armes, and the Magistrate raised in all hast some companies of Archers to oppose them; The Authors of the sedition were taken, and all was quiet for that time.

The same day, such another sedition was raised at *Harlem* in which sixe *Anabaptists* were slain, and two at the *Haghe* were executed for the like cause; Shortly after, sixe of the most seditious were burnt at *Harlem*, and two women drowned.

In *May* following, letters from *Frize* were read in the Counsell of *Amsterdam*, giving warning of a plot of the *Anabaptists*, both of *Frize* and other parts, to meet in *Amsterdam* upon a certain day, and make themselves masters of the

Towne. Preſently the Magiſtrates raiſed the trained bands of the City, and made them ſtand in armes about the Town-houſe, while they ſate in Councell; then a Proclamation was ſent forth that none in the City upon pain of death ſhould harbour any ſtranger *Anabaptiſt*, and that all the *Anabaptiſts* that were in the City ſhould voyd it before five of the clock in the afternoone; That whoſoever ſhould ſtay after that time, ſhould be put to death, without any remiſſion. Towards night the Magiſtrates ſent to ſearch all the houſes, and tooke twenty of them; Foure dayes after the Count of *Hochſtrat*, Govenour of *Holland*, came into the City with great part of the Counſell of Holland; and then eleven of the *Anabaptiſts* were beheaded, and four burnt alive; Thirty ſix of that ſect having abjured it, were condemned to walk in proceſſion barehead and barefoot with white ſheets about them, and burning torches in their hands; Before the moneth was ended, more were found, and more executed, Nine beheaded, and four burnt, nothing but fire and ſword could repreſſe the ſeditious fury of that fanaticall ſect.

About this time two Prophets of *Munſter*, *Iames* of *Kemp*, & *Iohn Mathias* of *Midleborough*, were ſent by *Iohn* of *Leyden* into *Holland*, to raiſe there a party for him; *Iames* of *Kemp* he had made Governour of *Amſterdam*, where he had as much right to command, as in *Munſter*. Their comming to *Amſterdam* raiſed new tumults, which cauſed the Earle of *Hochſtrat*, to returne in *September*, to confirme the people in the Emperours obedience: In his way he viſited *Leyden*, *Harlem*, and *Delfe*, and having called the Burgeſſes of the Cities, he concluded the deſtruction of all the *Anabaptiſts*. Being come to *Amſterdam*, he ſent for the Magiſtrates, chid them grievouſly for being too remiſſe in executions, and preſently committed two noted *Anabaptiſts*; Upon which a rumour being ſpread in the City, that the night after, two hundred ſhould be taken and ſent bound to the *Haghe*, there to bee

exe-

executed, a great multitude aroſe towards night, and ſtood in arms about the town houſe; the Magiſtrates raiſed the trained bands, and came reſolved to fall upon them, but bloudſhed was prevented by the wiſe and moderate counſell of two of the beſt, who undertooke to ſend them home with good words, and ſo they did; for having asked them why they aſſembled themſelves in the night in ſuch a tumultuous manner, the *Anabaptiſts* anſwered that they would not be taken ſleeping in their beds; the Magiſtrates promiſed upon their faith and credit, that they ſhould receive no harme, and ſo they were quieted and disbanded: But this uproare did ſo fright the Count of *Hochſtrat*, that he withdrew himſelfe preſently.

All theſe were but preludes to a greater miſchief, wrought chiefly by that pernitious inſtrument *Iames* of *Kemp*, who lay hid in *Amſterdam* ſix months, appearing only in the night, to keep conventicles ſeducing the people: Herein he was ſtrongly ſeconded by *Iohn Geles*, ſent by *Iohn* of *Leyden*, to be a leader of the wandring brethren to *Munſter*, as we ſaid before, and that expectation made *Munſter* hold ſo long.

But *Iohn Geles* being come to *Frize* and *Holland*, found no wandering Iſrael in the deſart, as it was reported in *Munſter*, wherefore he went to the Cities, where he made a great party, and cauſed ſeverall inſurrections, and yet was not ſeen in any for a long time. *He had, Jack the Giant killer's invisible Coat.*

In *Ianuary* 1535. it was diſcovered that the *Anabaptiſts* had a plot to ſet *Leyden* on fire by night, and although timely notice was given, fire was ſet in ſeverall places of the town; the houſes were ſearched, and the heads of the conſpiracy were taken together in one houſe, fifteene men and five women, the men were beheaded, the women drowned. An. 1535.

The next month the *Anabaptiſts* plaid a mad pranke in *Amſterdam*, in a womans houſe, whoſe husband was gone to the Weſt Indies; ſeven men and five women of that ſect had

a meeting. One of them *Theodoret* a Taylor, who bore himſelf for a Prophet, fell flat to the ground, and prayed with ſuch vehemency, that he ſcared all the aſſiſtants out of their wits: Then riſing, as it were out of an extaſie, I have ſeen (ſaid he) God in his Majeſty, and have ſpoken with him, I was rapt up to heaven, then I deſcended into hell, and there ſearched every corner; the great day of the laſt judgement is coming: & thou (ſpeaking to one of the company) art curſed for ever, thou art not good enough for hell, thou ſhalt be caſt into the bottomleſſe pit. Then the poor condemned man, fell on his knees, craving pardon, and the Prophet pardoned him, & announced him a full remiſſion of all his ſins. Again in the night they met in the ſame place, the women having left their huſbands a bed. After four hours ſpent in prayer and teaching, the Prophet bearmed, *Cap a pea* (for in theſe Canonicall robes he preached) firſt, put off his head-piece, then his corſlet, then his ſword, then his garments, and his very ſhirt, and throweth all into the fire: then he commanded the company in authority of a Prophet to do the like, and ſo they did, women and all, leaving not ſo much as a hair-lace to tye up their ſcattered haire, no covering to the body, no ſhelter to ſhame; for ſo was the Prophets pleaſure, that they ſhould caſt away al that came out of the earth, & burnt it as a ſacrifice of ſweet ſavour unto *God*: yet you may think that the burning of ſo many clothes, yielded no very ſweet ſavour, & it was ſuch that it awaked the Miſtris of the houſe, that knew nothing of this meeting, and made her riſe to ſeek where the burning was, for that ſmell made her afraid that the fire was in her ſhop, which was of woollen drapery: being come to the place ſhe ſaw eleven naked bodies, and the Prophet commanded her to put off her clothes, and ſet them in the fire, which ſhe did: then the Prophet commanded them all to follow him, and do as he would do, and ſo ruſhed into the ſtreet, ſtarknaked, and all his diſciples after him, running and crying horribly

ribly through the town; woe, woe, woe, the divine vengeance, the divine vengeance: Whereby they put the whole town in an uproar, the people thinking that the town was surprized by some enemy, they were al taken but one woman that slipt out of the way, and were brought to the Magistrate, and as they stood naked in a full court, they could never be perswaded neither by commands, nor threatnings, to put on garments, which were offered them, saying, that they must have no covering, for they were the naked truth. They were kept a while in prison till the great conspiracy, two months after, and then were executed: the Mistris of the house where the conventicle was kept, was hanged before her own doores.

In *March*, a thousand men of that sect, came out of *Hainault* to *Holland*, and were repulsed in time before they gathered more strength.

The same month, three hundred *Anabaptists* fell upon the Monastery of *Bolswerd* in *Frize*, rifled it, pulled down the Church, and trampled the Eucharist under their feet. *George Shenk* a great man of *Frize*, hearing of it gathered presently a considerable number of his tenants and neighbours, and met the Rebels, offering impunity to all but ten. They answered that they would all live and die together, and so they did; for they endured a siege in the ruines of the Monastery, where they were all killed, or taken, and executed after, saving only threescore and two men that fled.

The frequent seditions in all parts of *Holland* were hardly represt with frequent executions, for *John Geles* was raising seditions from city to city, to frame a party for his King. A cunning plotting projector he was, and by his leading the Monastery of *Bolswerd* was taken; his intent was to go with his troop to *Munster*, & gathet more strength as he went: But being defeated by *George Shenk*, he fled to *Amsterdam*, changed his name, and went for a Merchant; For by the severall confessions of many that were executed for sedition, the name of *Geles*

was

was known, & grown famous for the prime author of all the factions of *Holland* and *Frize*.

In that City he found many fit ſubjects for his deluſions, to whom he told wonders of the new Kingdome of righteouſneſſe at *Munſter*, their liberty of life, their pillaging of Churches, and enriching themſelves with the ſubſtance of the ungodly, and of the great deſignes of their King, and the propheſies of the propagation of his Kingdome in the world.

By ſuch diſcourſes he filled the minds of the people with a frantique zeale, and made them long to be fingering of the Chalices & Plates of Churches, & rob the Silver and Gold of the Egyptians. There was then one *Henry Goetbelit* in the town, a proper ſtrong man, that had much followed the wars, and had got a great reputation of valour: this man was won by the *Anabaptiſts*, and made by *Geles* his aſſociate and partner of all his councels.

And becauſe *Gelcs* was in great fear to be known by his right name (for the only changing of his name by the laws of the Countrey was puniſhable by death) he was perſwaded by his friends to go to the Court of *Brabant*, & there confeſſe his fault, and buy his pardon (which he might well, for he had brought a great ſumme of money out of *Munſter*) and then returne and converſe freely and openly, with his own name, and have more liberty and opportunity to bring his deſignes to action.

He went then to the Court, where Queen *Mary* of *Portugall*, ſiſter to *Charles* the fifth, was Governeſſe of the ſeventeen Provinces, and ſped ſo well, that not only he obtained his pardon, but got a great truſt in the Court, promiſing to deliver the City of *Munſter* to the Emperour. To that effect he got a commiſſion under the great Seale, with a good ſum of money, to leavy ſouldiers for that ſervice.

Having thus cozened the Court, he returned to *Amſterdam*, to cozen the Magiſtrates, who ſeeing his commiſſion, and

the

the greatneſſe of the deſigne, would emulate the truſt repoſed upon him by their Superiors, and ſhewed him much favour, he took his lodging in the Spaniſh ordinary, conſorted with men of that nation and Religion, gave fair words to all, which made the Magiſtrates ſecure, and himſelf unſufferable.

He made ſuch uſe of that liberty, that in a ſhort time he had contrived a moſt politique enterpriſe, to make himſelf Maſter of the City. In a night meeting, he announced to his brother-hood the Oracle of *Henry Hilverſum*, that God had given to the King of *Sion*; *Amſterdam*, *Weſell*, and *Daventer*, for the firſt fruits of his raign over the world, perſwading them, that to invade *Amſterdam* was an eaſie matter, having to do with a few idle bellies, and that they had a fair opportunity at hand, to kill them all together in the town-houſe, the twelfth of the inſtant *May*, a day kept feſtivall by ancient cuſtom, by the ſociety of the Croſſe, who uſed to make a great feaſt at night in the town-houſe, and invite all the Magiſtrates, and men of means of the City, and there to ſpend moſt part of the night in drinking, and looking upon fireworks: That day then was deſigned for the enterpriſe, and their enemies noted and deſigned for the ſlaughter, and the richeſt houſes already ſhared among them: they appointed for the ſignall of their riſing, the ringing of the bell in the town-houſe: Before they parted, *John Geles* gave to every one a Ducat for a bond of ſociety and ſecrecy. He and *Henry Goethelit* were to be the leaders.

The appointed night being come, ſome *Anabaptiſts* were up before the ſignall, which the reſt looking for, ſtayed ſo long that the enterpriſe was diſappointed; for the ſame day the bellrope was taken out of the way by a drunken fellow, yet by an admirable providence of God, watching for the ſafety of the City, and ſo there was no ringing, and no great meeting: The Magiſtrates and the ſociety of the Croſſe,

hearing that the *Anabaptiſts* were up in armes, left their ſport and went home. Yet the Magiſtrates were ſo long conſulting, that they were almoſt ſurpriſed by their enemies, who ruſhed with colours flying, and drums beating, into the town-houſe, and killed ſome of the Sergeants and waiters, and made the maſters that went before, to go out of their Aldermans pace to ſave their lives. Then coming to the great place where the bonefires were burning, they overthrew them, that they might give more terrour, and ſhoot undiſcerned upon the multitude; they killed many in the dark with bullets, which they had poiſoned for fear of failing, and the Burgmaſter *Peter Colin* being come to encounter them with a troop of Citizens, was by them ſlain, and his men put to flight. Then one *Goſwin*, a man of great authority in the City, and one that had valour and skill in war, commanded that the ſtreets ſhould be ſtopt with great ſacks of Hops, heaped up to be inſtead of gabions, againſt the ſhot of the *Anabaptiſts*: And becauſe he truſted not in the fearfull and unexperienced Citizens, he called volunteers, to whom he promis'd a moneths pay for that daies ſervice; by that means he got many that had ſeen warre before, and made a gallant company.

The night being dark, he could attempt nothing till day, only he took an order that all the wayes to the market place (where the *Anabaptiſts* ſtood in armes) ſhould be ſtopt, and that the reſt of the people ſhould keep at home without noiſe: this order frighted the *Anabaptiſts*, ſeeing no hope to be aſſiſted by their brethren, who for want of the ſignall of the bell were not come, and now it was too late for them to come, the waies being ſtopt, and having loſt the firſt opportunity of the fright of the people, who now were come to themſelves, and ſtood upon their defence. Then *Goethelit* ſaid to *Giles*, this was my fear, that beginning this enterpriſe with ſo few we ſhould come ſhort of it (for they were not above forty)

forty) now all that we have to do is to die like men. Nay (ſaid *Geles*) if you will beleeve a Prophet, we ſhall be maſters of the City before to morrow ten of the clock: then they ſung Pſalmes all night, at the break of day, the people perceiving them, began to ſhoot at them, which made them retire into the town-houſe, and there keep ſtrong; the people brought ordinance before it, and were ready to have battered it down, but *Goſwin* would try firſt to aſſault the door, which was done with effect, although the *Anabaptiſts* fought it out ſtoutly, and but twelve of them were taken, the reſt were killd and *Goethelit* one of them. *John Geles* that would by any means cozen the hangman of his fees, gate upon a little ſteeple where the town bell hung, and gave a fair mark to the ſouldiers below, who ſhot him thorow, whereof he fell down dead into the place. The priſoners were executed, and ſome more of the town, and ſome living without the gates, who hearing ſhooting of guns, were come to pillage the City, ſuppoſing that it was taken. Two women were hanged, and two drowned for poiſoning the bullets, many more ſince were executed, and amongſt others, ſome of thoſe that danced that Antique Maſque of naked men and women, and a woman and her ſonne, for receiving *Iames* of *Kemp*, contrary to the order of the Magiſtrate. For it had been proclaimed in the town, that whoſoever ſhould harbour him, and not diſcover him before night, ſhould be hanged at his door, but he that ſhould diſcover him ſhould have a great reward, He was found hid in a heap of turves, and executed with ignominy, having a two horned miter on his head, becauſe he played the Biſhop. His tongue was cut off, wherewith he had preached ſedition, and his hand wherewith he baptized without authority.

A little before the great plot, fourteen had conſpired, when a ſolemn proceſſion ſhould go over the bridge, to throw the Euchariſt and them that carried it, down the bridge

into the water, the plot was detected and the Authours executed.

Iohn Geles had warned three hundred men of *Iſelſwin*, to meet him at *Amſterdam*, three or four daies after the intended enterprize, intending with that guriſon to keep the town; They came near it, but hearing how matters went with their brethren, they diſperſed themſelves preſently, and returned home by ſeverall waies: He had appointed more brethren from ſeverall places, to come at a certain day; but they hearing the ill ſucceſſe of their tribe, tooke their way into *England*, in two ſhips, and here it ſeemeth they have ſtayed ever ſince.

And now the heart of that faction was broken in all the *Low Countries*, for they left not ſearching and executing, in every city, till all that generation was extinct or brought ſo low that they left plotting. Ten years after, ſome reliques of that faction would offer to ſtir at *Leyden*, the authors being taken and examined, confeſt that the *Anabaptiſts* had choſen a King who was not crowned yet, and was to ſucceed *Iohn* of *Leyden*, and another to be his high Treaſurer, and that both were at *Vtrecht*. Both were apprehended, and kept ſome moneths in priſon. Among other exploits of that elected King, he had brought his wife into a wood, and there killed her, that without interruption he might lye with her daughter, and had lately cut a young wenches throat leaſt ſhe ſhould detect him; good ſtore of Plate was found in his houſe, moſt of it Church Plate: It ſeems that party began to make a ſtock for a new Kingdom, the King and his Treaſurer were burnt. That was the laſt ſpark of that faction till our times.

CHAP.

Chap. VI.

of the Anabaptiſts *of* Suitzerland, *and other places.*

THe South of *Germany*, was not free from that ſect, at *Zurick* they began to picke a quarrell with Miniſters, who did their beſt to reduce them with reaſon and mildneſſe: for eight or nine weeks together, they conferred with them every tueſday, and being overcome in diſpute, they fled to revelations, their ordinary ſanctuary, falling into a trance before the company, and when they waked out of it, ſaying that they had a revelation that the doctrine of *Zuinglius* was damnable, and *Anabaptiſme* holy, and that the day of judgement ſhould be within two years. Dayly they propheeyed in the market place, girded about with a rope, or a weeth, calling the chief Miniſter of the place (*John Gaſtio*) the ancient dragon, and his Colleagues the heads of the Dragon; boaſting of their holineſſe (which conſiſted much in the teaching the rich men community of goods) and crying in the ſtreets Woe, woe, woe, to the City of *Zurick*; ſome went ſo far, as to give forty daies time to *Zurick*, as *Ionas* did to *Nineve*, after which it muſt be deſtroyed. After a long patience of the Magiſtrate, they were put in priſon, where they were again convented in conference by the Miniſters, and many times conducted by their keepers to a publike meeting where all the people might hear the conference. Finding themſelves ſhort of reaſon and confuted by Scripture, they would anſwer, that what they could not prove by reaſon and Scripture, they would prove by their bloud. Thus ten conferences were held, and two of them in the Church, every conference laſting three daies, where they got ſo much diſcredit

to their cauſe, that the number of their ſectaries decreaſed much, and the Senate proclaimed, that if any ſhould rebaptize ſuch as were baptized already, he ſhould be drowned. And ſo, many were baptized the third time, and *Zurick* was in peace.

The Genius of that ſect was every where alike, for they went from city to city where they heard that reformation was received, (not to any Popiſh town) and whereſoever they came, they preſently troubled the State, and filled all with clamour and ſedition. By them was the town of *Walzut* miſerably ranſacked, and all the Inhabitants driven away out of their poſſeſſions: The like they were like to have done at *Wormes*, at *Ausburg*, at *Bazell*, at *Shafuſe*, at *Berne*, at *Lucerna*, at *Puſſaw*; I will not weary the reader with all theſe paſſages, their actions at *Munſter* and *Amſterdam*, are ſufficient to give a Character of that ſect, and I aim at no more, *Crimine ab uno, diſce omnes*; I will adde but a few more of their maximes, and ſome paſſages of their behaviour; obſerving no order of time, for my authours obſerve none.

It was their conſtant doctrine every where, that women muſt be common. Three reaſons they had well worthy to be regiſtred to poſterity, to perſwade honeſt women to proſtitute their bodies, if they would be ſaved. The firſt was, that Chriſtians muſt renounce thoſe things which they love beſt; and therefore women muſt renounce their beloved honeſty. The ſecond, that for Chriſts ſake we muſt undergo any kinde of infamy: The third reaſon was, that the Publicans and harlots ſhall go before the Phariſees in the Kingdom of heaven. Lying with other women then their wives, they called ſpirituall marriages, and under that title they would lye with neeces and ſiſters. With that doctrin they had ſeduced two ſiſters, maidens at Saint *Gall* by *Zurick*; As ſoon as they were rebaptized they being abed, two ſpirituall husbands came to them and lay with them, but with ſuch fervent ſpirit that

Joh. Gaſt. Lib. 1. contra Catabaptiſtas. p. 10.

Joh Gaſtio lib. 1. p. 31.

that they brake the bottome of the bed-ſtead out; the noiſe whereof awaked the people of the houſe, who coming up in haſte found two ſpirituall weddings in one broken bed.

They had a main reaſon for community of women, that as Chriſtians are all one ſpirit, they muſt alſo be all one body, which it ſeemeth they had learned of the *Carpocratians*, * who held the ſame doctrine, as their doctrine of rebaptizing ſeemeth to be an offering of the old *Hemerobaptiſtæ*, [a] that were baptized every day, or the [b] *Marcionites*, that received three baptiſmes. My Author ſaith, that theſe two poor maidens of S *Gall*, before they were *Anabaptiſts*, had been much ſollicited, and could never be wonne, till they were perſwaded to be whores for conſcienee ſake.

* Epilib. 1. Tom 2.
[a] Idem l 1. tom 2 c 17
[b] Idem l 1. Tom. 3.

In the ſame town, one of that ſect, being in his Prophetical mood, called his father, mother, brother, and ſiſters, commanded his brother to kneel down, and then he cut off his head with one blow, which done, the will of God is done, ſaid he, and ran out of doors to the Burgmaſter, to whom he ſaid, I announce unto thee the day of the Lord, meaning the day of Aſcention at hand, in the year 1541. A day, which two years before they had foretold ſhould be the day of judgement; But the Burgmaſter announced him his day of judgement, and he was executed as he deſerved.

It were an endleſſe task to rehearſe their ſeverall errours, which becauſe all among them were preachers, could not but multiply *in infinitum*: They held among other things that rebaptized men cannot ſinne, becauſe they are Gods children, that all Miniſters that hold Church livings, are from the Devil: That the Apoſtles had nothing proper, but went from houſe to houſe, ſome would ſay that they had no need of the Lords Prayer, becauſe they prayed by the Spirit; many denyed the God-head of Chriſt, and for that two were executed at *Neuſcaſtle*. In *Moravia* eſpecially that opinion was received, which country becauſe of the looſeneſſe of

the

the government, ſwarmed with *Anabaptiſts*, and was cryed up by the Sectaries of *Suitzerland*, and upper *Germany*, for a land of promiſe, and thither many of them removed their houſhold, when they found themſelves repreſt.

One of them committed a notable impoſture, In the night time he put a great number of fiſhes in a foul puddle where the people uſed to waſh horſes, and in the morning he propheſied, thus ſaith the Lord, caſt nets in this puddle and you ſhall get good fiſh, a thing incredible, for never any fiſh was ſeen there. But at his word, his diſciples caſt the net, and encloſed multitude of fiſhes, ſo that the net brake. Thus the profane raskall would imitate the miracle of Chriſt, and God in his anger gave efficacy of errour to that falſe miracle which deceived many.

By *Baſel* there was an uproar of ſome villages who would have three things, aboliſh all tithes, pull down all Magiſtrates, and kill all the ungodly, but they were ſtopt in time, and disbanded and fined. The ground of theſe attempts of the *Anabaptiſts* in ſo many places, was a dream they had of a temporall Kingdome of Chriſt, with whom all the Godly ſhould raign in earth without any infirmity of body or ſoul, all Gods enemies being deſtroyed firſt, for all *Anabaptiſts* were and are ſtill *Chiliaſts*, expounding literally that Kingdome of a thouſand years, of *Revel.*20.6. to be a temporall Kingdome. That fancy put many of them out of their wits, all the hiſtories that ſpeak of them, relate many examples of their looking ſeriouſly for the coming of the Lord upon ſuch a night, being warned by revelation, which made them faſt and pray that night, and put all their buſineſſes out of order.

Much conference they had with the Angell *Gabriel*, and one of their women, a very poor one, ſaw him to her thinking, in a viſion, bidding her to lay the cloth and invite her neighbour, and that God wonld ſend her Manna and quails from

from heaven and that her table should flow with milke and honey, In that confidence she laid the cloath and invited her neighbours, who were so silly as to come; Then the good woman fell to prayers, to fetch Manna and quailes from heaven, but none came, & the neighbours put up their knives, and went home having had long graces, but no meate. Another woman had a revelation that God would keepe her alive without meate, and she fasted to death.

Under pretence of childish innocency, they played many mad pranks, one having kept his excrements in store many daies, powred it into the street, and turned himself naked into it, saying, for his reason, that unlesse we be made like little children, we cannot enter into the Kingdome of heaven. Others for the same reason, would ride naked upon sticks and hobby horses like children, in great companies, and women would run naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

Mad feats might have been suffered or represt with mild courses, but their general design to pul down all Magistrates, and kill all the ungodly, that is, all that were none of their sect, provoked the just severity of the Princes & commonwealths against them; and for 20. years, many thousands of them were killed, burned, and drowned, till their reliques were so contemptible, that they were let alone for compassion.

Chap. VII.

Conclusion.

And now let the sufferings of so many Churches & states by that pernitious sect, be a warning to our Church and State to beware of all doctrines, and proceedings that have any affinity with theirs. For I am afraid that *Anabaptisme* is

very riſe in *England*, though not perhaps in one entire body, but ſcattered in peeces like the limbs of *Aſyrtus*; here one tenet of *Anabaptiſme*, and there another; yet not ſo ſcattered but they meet in one head, which is the hatred of all rule: Marke the end of the preſent diſtempers; without Prophetical ſpirit, this I will make bold to foretell, what rule ſoever our wiſe and pious Parliament ſhall fit, it will not ſet bounds to the unquiet ſpirit of a lawleſſe generation, which is now crying, let Chriſt rule, becauſe they would have no rule: It is not ſo much the miſrule of Epiſcopacy, that they ſtrike at, they have a quarrell at all rules. Rule is that they fear, ſet any rule in the Church, they will call it perſecution: And they do not mince it, they ſay openly that therefore they diſlike ſome things commanded, becauſe they are impoſed. Is not that the very leaven of the Prophets of *Munſter*, and *Amſterdam*?

To paſſe from that head of *Anabaptiſme* to the limbs, millenaries are moſt frequent with us; men that looke for a temporall Kingdome of Chriſt, that muſt begin preſently, and laſt a thouſand yeares. Of that opinion are moſt of our Apocalypticall men, that ſtudy more the future events, than their preſent duty, and are more ruled by Propheſies than precepts.

This fancy is moſt dangerous for all ſtates, for to promote that Kingdom of Chriſt, they teach that all the ungodly muſt be killed, that the wicked have no propriety in their eſtates, and that now the promiſe muſt be fulfilled, that the meeke ſhall inherit the earth. This doctrine filleth the ſimple people with a furious and unnaturall zeal, which breathes nothing but fire and ſword, and maketh them looke upon their country men, with ſuch an eye as the *Anabaptiſts* caſt upon *Munſter*, when they came firſt into it, a malignant and covetous eye, already deſigning their prey, and marking the rich to ruine and deſtruction. God ſave us from a reformation wrought by a multitude miſled with a franticke zeal, and giddy revelations,

lations, for then, God help them that have plate, or coyn in their houſes, they ſhall be ſure to be taken for limbs of the Antichriſt, and all the good towns of the Kingdome ſhall be reformed like *Munſter* and *Walkut*.

Another main peece of *Anabaptiſme*, is that over great confidence that many have, that they are ruled by the ſpirit, which maketh them deſpiſe all ordinary calling to the Miniſtery, all written prayers, all helps of ſtudy, all reaſon and good counſell; Why? all theſe binde the Spirit, who bloweth where he liſteth, and ſome begin to make conſcience to hear and ſing Pſalms, becauſe they are written prayers, which binde the ſpirit, chuſing rather to condemn the Word of God than their own inventions; as he that would not beleeve the ſunne, becauſe it agreed not with his watch. I expect that ſome will ſay with *John* of *Leyden*, that if the Word of God were loſt, they might ſoon ſupply it with another.

Likewiſe this ordinary preſumptuous ſaying of theirs, be in Chriſt, and ſin if thou canſt, meaning that regenerate men cannot ſin, is the very doctrine of the *Anabaptiſts*; and ſo theſe maximes, that to take the Communion where there is a profane perſon, is to partake with his profaneſſe. That the Lords Prayer was never taught to be ſaid, that the Goſpell was never purely taught, ſince the Apoſtles, till the laſt Reformation; That whoſoever hath a gift may teach without any calling; that diſtinction between Clergy and Laity is only for the Kingdome of the Antichriſt. That a liberty of Propheeying muſt be allowed, that diſtinction of pariſhes is Antichriſtian; that Miniſters of Gods Word ſhould rule both the ſpirituall and the temporall; that all humane Laws muſt be aboliſhed, and all policies of States muſt be taken out of the Word of God, and all differents between parties judged out of the word of God only. All theſe are Sions of that ſtock of *Anabaptiſme*, that was tranſplanted out of *Holland* in the year 1535, when two ſhips laden with *Anabaptiſts*, fled into

England

England after they had miss the enterprise of *Amsterdam*.

To these doctrines you may joyne their practise. The seditious Pamphlets, the tumultuous rising of rude multitudes threatning bloud and destruction; the preaching of the cobblers, fellmakers, taylors, groomes, and women; the chusing of any place for Gods service but the Church; the night meetings of naked men and women; the licentiousnesse of promiscuall marriages without any legall tye. These things if they be not looked unto, will bring us in time to community of wives, community of goods, and destruction of all.

The Lord regard our confusions in pity, not in anger, and so direct our gracious King, and his religious Parliament, with the good spirit of his fear, that what they have well begun, they may well finish; going thorough that great work of Reformation, with Piety, wisdome, and courage, weeding out of the Church all that hath any relish of Popery, either remained of old, or newly brought forth again, to the great and just offence of all good Christians, and together suppressing the growth of *Anabaptisme*, which is the canker of Religion, and the gangrene of the State, and that speedily, before it eat us up to the heart.

FINIS.